The tribals of Sukinda, who live in the plain area have an amazing history. They live there not because of their choice but of compulsion, that made by 'a unit of people' - whose prime objective is to camouflage their interests in the cost of others life, and suffering. To say the hard reality, they are the 'privileged class' who enjoys state patronage and bureaucratic lift. Their base is strong because of kindredness and nepotism. The united tribals do not have any other option but to accept the 'dominant tradition' and in the process, they live in abysmal conditions, without minimum land for their settlement and agriculture.

The land now in which the tribals live either belong to the 'protected-privileged class' or come under anabali/gochar/benami (government) land. Some of them, who have been living there from long ago 'with distinctness' similarly lost their immovable properties to the 'privileged class'. The relations of production sidelined the tribals and made them to be more backward, destitute landless and marginalized. They are alienated on their own land by the 'coercive modernism' and 'diplomatic change'. Their tactful articulation has fostered a congenial, atmosphere
for caste merchants, usurers and non-tribal outsiders to grab the tribal market situation and subsequently, their land too. These united forces—'protected class'—march ahead displacing the tribals.

In the highland area change has made direct inroad into the lives of the people—tribals and castemen too. The upland tribes were drawn into the vortex of modern expansionism and government policies, programmes and propagations. The change has occurred unexpectedly fast and radically altered the world of tribes and castemen. The first category of inhabitants (tribals) failed to derive anything from change but the second category (castemen) gained advantage in the new setup. The change became all-powerful with the corroboration of the outside merchants, traders, usurers, company owners and non-tribal people. These forces arrived in the upland area because of its potentialities (minerals, expanding market, etc.). The Daitari-Paradeep express highway and the better road and communication from all sides facilitated these 'outside forces' to select their own berths and establish hegemony over the indigenous tribals. Modernism and change accelerated newer avenues, scope and methods which sharpened the dichotomy between insiders and outsiders. In the process,
the majority of the indigenous people get threatened as their land, labour, occupation and freedom are now in the hands of the outside forces. The domination of the non-tribal people has polarised the society through 'class-identity' and the hierarchy still continues to be very much polemical. In the upland, the fast spreading of mines under the aegis of different private companies and their subsequent need of manpower and labour forces opened the floodgate of modernism and change that caused irreparable loss and greater harm to the eco-friendly tribal habitats. The relentless felling of trees and construction of road through the hill ranges made the 'business class' of people more mobile and allowed them to enter into tribal settlements.

But, contrary to the present market oriented, competitive and hierarchical society the tribals, in past, were happy with their peaceful life as there was no influence and intervention of outsiders. The region was habitated/dominated by the tribes because at that time, both, plain land and upland provided safe habitat to them. The Sukinda region, before the entrance of the British, was completely (85%) under the control of the tribal chiefs, who were acting benevolently. They had their village tribal Panchayats, which maintained amity and unity in the village. Their economic base infrastructural aspect was strong and, of course, they were highly
concerned about their superstructural aspects around. The tribal’s economic base and socio-cultural disposition enabled them to preserve their social solidarity. In the true sense, there was no class amongst them as the chief was the real patriarch of the tribe. All the tribes were having their councils of elderly persons whose basic objectives were to maintain unity and harmony amongst themselves. There was no dichotomy between upland and lowland. Freedom at all levels and accountability was the hallmark of the tribal solidarity. Hence everything was included and the market situation was acting to propitiously spread the message of unity, integrity and reciprocity.

Subsequently, the successive dynasty of Hindu kings and exogenous British rule pre-eminently penetrated into the tribal habitats and perturbed their base and other dispositions. The beginning of their intervention was much arduous due to the resistance of the tribals. The tribals’ unity and spontaneity always kept them assertive: they were uncompromising against all odds and constraints. They fought valiantly before getting subjugated by the alien forces. But divide and rule policy of the British rule finally won the tribals as it was not directly antagonising them.
The British, their agents (kings) and sub-agents (zamindars at the villages) jointly formulated the courses of action that further widened the cleavages between the poor tribals and rich tribals. Their tactical move became successful as gradually there developed class antagonism between the poor and rich tribals. Again, there occurred several fringes of instances where the poor tribals were victimized by their own men. The privilege of power corrupted the innocent tribal chiefs who became puppets in the hands of the Hindu kings and his set-agents. In due course of time, the gap between one tribe and the other, got more widened. Next, the tribals were inhumanly exploited in their own land, not only by the outside forces but also their own men. The hierarchy of relationship came into force more strongly from time to time. The outside non-tribals and divisive forces tried to camouflage their interests through creating various divisions and sub-divisions amongst the tribals; hence, they undermined tribal economy and culture. Therefore, the ‘kingly model’ and ‘feudalistic principle;’ displayed change, although they were not fully successful in dividing the tribals.

The achievement of political independence by the people of India is yet to be correctly/properly realized by all
groups of people uniformly. So far there are many plans, policies and programmes initiated by the central and state governments but they have not been implemented. They have failed to meet their objective: the protection and upliftment of the tribals.

Therefore, whatever development and change are initiated, they have benefited mainly elites, capitalist forces and governing bodies. Their main motto is to make money as they get state patronage and license. They are unwilling to give due rights to the common people (the teeming millions), because that may challenge their authority later. So the post-independence era of India has witnessed the prosperity of a few and the alienation of the majority and more particularly the tribes. Hence, modernism and change have not only endangered the tribals, but also displaced them from their indigenous settlements. The tribals are evicted from their own land and market places without compensation.

The study of the Duburi hat and Tata Mines hat has provided the necessary support to substantiate the devastating effect on tribals due to outsiders’ influx into the region. To develop a clear idea about the nature of modernism and change the very first chapter of the thesis has discussed the importance of the market study and its rela-
tionship with the tribal market. It has reiterated that the tribal market face innumerable problems and challenges when they attempt to retain their traditional character in present times. The hardships come from all sides and the main force behind that are 'business class', sowkars and non-tribal outsiders. To understand the tribal market in a broader sense two major theories, viz., Anthropological and Marxist, have been referred to. Both the theories highlighted the negative impact of the competitive mercantile and modern market systems upon the tribal market.

The review of literature being the second chapter has explained that the study of the tribal market has so far remained a relatively unexplored area. Except the study by D.P. Sinha, the other scholars have not tried to conceptualize the tribal markets in India. After reviewing the outstanding work of the different scholars, the present study has substantiated the findings that the tribal market has undergone 'structural change' as the field report and market survey data revealed. The change more sharpened the antagonism between the tribe and caste, insider and outsider and further tries to imbalance the society through the perpetuation of 'class conflict'. Hence, the change primordially protected the interests of the elites and prejudiced the majority tribal and non-tribal. Besides this, the chapter also explains
plains the skeleton of the thesis covering various integral aspects like assumptions, field of study, objective of the study and methods of data collection.

The importance of the Sukinda region is outlined in the third chapter, titled, "Socio-Historical Profile of Sukinda Region". From the social and historical front though the region does not have special features but it is well known that a good number of tribals have been living in the area and they have all their unique ways of life and market position. Till now they have been contented to live in their own settlement, cultivate their land and preserve the ecological balance. The tribals' political institutions and cultural activities during the pre-colonial times were very much amiable as there was no such intervention and imposition upon them from the outsiders. But colonial influence changed the tribal habitats at length. Therefore, the chapter clearly delineated the socio-historical profile and the recent development and change in the light of the growth of political culture and the impact of Jharkhand movement in the region.

The fourth chapter dealt with the diverse aspects of the region under the titled, "Socio-economic Background of the Tribal Villages in the Sukinda Region". In the chapter,
some selected tribal villages are surveyed to find out the percentage of the tribal population and their occupation. Their income and expenditure pattern are also discussed further. Later, the tribals' health aspect and educational background are given equal attention to find out the intrinsic factors behind their fast de-tribalization and change. The various developmental programmes being announced by the successive governments from time to time are discussed at length and the reasons behind their failure highlighted. The role of some important political parties and their trade unions' nature of function in the valley area also reviewed to know about the present form of change.

The fifth chapter talked about the changing dimensions of the Duburi market. To observe and witness the flow of change, several visits were paid at different times mainly during the months of October-November (Autumn), February-March (Winter) and September-November (Rainy and Autumn). To testify the change, the four categories of people viz. tribal merchants, tribal people (buyer), outside merchants and outside people (buyer) are interviewed in the market places through interview guide. Their patterns of interaction were also watched with top priority to compare and contrast the primitive tribal economy and the modern market
economy. The validity of the data was ensured when the market trends were observed continuously for more than fifteen times. Hence, the real picture of the change is observed on the basis of the primary information.

Changing dimensions of the Tata Mines market came under the sixth chapter. The chapter has discussed the same aspects as highlighted in the fifth chapter. But, besides the presence of all other aspects, the Tata Mines market witnessed very fast rate of change. The geographical specificity and the heavy influence of outsiders and non-tribals caused the change accordingly.

The seventh chapter highlighted "comparative analysis of the Duburi and Tata Mines markets". To develop a comprehensive knowledge about the nature of the change that has occurred in the two markets, each and every aspect of, the merchants (both community), buyer (both community) and variance in commodity selling are discussed at length with the help of tables, etc. The nature and feature of change at both the market places looked alike, but the change in the Tata Mines market has occurred quicker than in the Duburi market. The factors behind the difference in change, simply because of their two different geographical locations. The upland Tata Mines market got further exposure to
modernity and change than the plain land Duburi market. In both the markets, the hereditary basis of selling of the household durables and daily consumable items/goods explained further that the two markets have shown the continuation of traditional businessmen. Hence, the comparison between the two markets has revealed that the traders and outside people are numerically preponderant to decide every activities.

It can be concluded that change propitiously occurred because of the adventurous modernism. But the aims and objectives of the so-called modernism only protected the few and discriminated many. Indeed, modernism gave rise to expectations and everybody was hopeful to get their due right and justice after its arrival. It was never felt to be catastrophic and predatory - serving only the mega interests of the modern capitalist forces and 'possessing class'. If modernism is not vociferous to democratize, secularize the mind of the people and economic and social atmosphere, it does not have any right to be draconian. The change which has coercively entered into the land of the tribes is being invited, patronised and established by the non-tribals. The tribals of the region have great expectation to be benefitted by the advent of modernism and change, but they are pushed aside by the 'business class' and ruling elites. The
present order of the society in general and Indian society in particular compromises everywhere to encourage competitive market economy, mercantile economy and utilitarian values. Further, the development, as coming up, exploits, and alienates the majority vis-a-vis the simple tribals who are the part of the social order/heterogeneous society. Therefore, the modernism and change, only serve the ruling class interests and not the poor, dispossessed and marginalized chunks of people.

The aftermath of change is very much nebulous. And whether change is positive or discriminatory, it has already been realized by all walks of people, irrespective of proponents and opponents. The change is moving ahead in much assertive form but camouflaging the vested interests of the 'capitalist class', merchants, usurers, company owners and non-tribal infiltrators.

Since from all sides the region of Sukinda is strongly witnessing change, there are many dimensions to specially look upon for executing further study and research. The immediate one is the factor behind the aggressive role of modernity upon the tribals and poor people of the region. Because modernism has enabled the elites to have the complete hegemony over the poor chunks of people. In the
process, there is a class polarization and ultimately the benefits go to the powerful section of people who are dominating and legitimizing their authority. Secondly because of development of road and communication, the region is well accessible to the other far off areas from where 'business class', employees and workers are flocking from outside to expand their business and getting employment in the mines. In the course of time, they have settled down at the plain land and upland areas. They are also using television, radio and reading newspapers. So the impact of the mass media upon the tribals and non-tribals is another aspect to be studied.

Thirdly, the failure of government plans and policies to protect the interests of the tribals needs to be sincerely highlighted. Fourthly, the growth of political culture witnessed in the Sukinda region as the various political parties are forming their trade unions in the mine area to win the election. In the light of the growth of political culture and trade unions an intensive study may be useful to compare and contrast between one or two political parties and their impact upon the people. These studies, if conducted, will certainly benefit the poor tribals and all dispossessed sections of people to obtain justice for their cause.
through protest and struggle.

The measures suggested could be fruitfully implemented/operationalized if the 'Rule of Law' prevails which should never be biased, discriminatory, prejudicial and carried away by any force. The tribals do want to adhere to change, but the change should treat them equally potential like others. Their expectation is also equally like other people, but they are branded as unrefined, wild and brutal. The measures only could help them if equality prevails, without geographical boundary and racial segregation.